



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CATHOLIC LAYMAN.

Ἡλίου βο Θῆα αἱ γὰρ ἡρώουβ, αἰγυ ριόδάν αιρ αν οἰαλῆν οεαῖτοι βο να οάοιμβ.

LXXXII. 14.

PUBLISHED THE MIDDLE OF EVERY MONTH, AT 9, UPPER SACKVILLE-STREET, DUBLIN.

Vol. VI.—No. 62.

FEBRUARY 19, 1857.

{ Annual Subscription, 3s. 6d.; Unstamped
Copies, 3d. each. Payable in Advance.

CONTENTS.

	Page.
The Celibacy of the Clergy in England—when and how introduced	13
The Church	14
Ancient Liturgies—No. I. The Holy Communion as administered in the Primitive Church	15
The See of St. Peter—No. VII.	17
Pope Pius IX. and his Times—The state of Mexico and South America	19
The Dumb Village—Chapter VII.	20
CORRESPONDENCE :	
The Primitive Liturgy—By Enquirer and Co.	21
Is the Roman Catholic Church responsible for Father Furniss's Book?—By a Lover of Fair Play	22
On the Rule of Faith—By Dan Carthy	22
On Holy Clay—By E. H. T.	23
Miracles with an eye to business—By a Subscriber	23

THE CELIBACY OF THE CLERGY IN ENGLAND.

"When wild war's deadly blast was blown,
And gentle peace returning,
With many a sweet babe fatherless,
And many a widow mourning."

So sung Robert Burns at the end of one of England's wars. We, too, have known the sorrows which war brings home to many a family.

But what are the domestic calamities that follow from the bloodiest battle, compared to the sorrows and the desolations that must have sprung from that great and terrible victory of the Papacy which we are about to relate over the domestic ties and affections of a vast multitude of families, which were torn asunder and scattered as outcasts in every locality in England.

In the eleventh century the English clergy were generally married and had families.

About the year 1074 the Church of Rome entered on a crusade against the married clergy. They were required to turn out their wives upon the world, and to turn their children adrift.

For 400 years this savage warfare raged, before it fully succeeded.

The result was what might have been expected from such an impious violation of the laws of God and of the relations which He has established—a large proportion of the clergy became profligate men.

The records of the time give us few details of the fearful tragedy. But the consequences of outraged humanity can be imagined with truth, and the very details of a people's history can be gathered from their laws; for evil laws themselves record the struggles they have provoked or crushed.

Our Roman Catholic readers are not incapable of feeling for the Protestant clergy who dwell among them. Our readers can imagine the desolation and the indignation that would now ensue if every Protestant clergyman's wife throughout England and Ireland were torn out of his house, and cast in utter destitution on the world as a branded strumpet, and their children cast forth as bastards, to beg their bread. Our readers can imagine what strife would follow, how many generous hearts among Roman Catholics themselves would rise up to resist such an inhuman law. Conflict and bloodshed would inevitably attend its execution; rage and indignation would arise in every parish. And suppose such a law successfully executed; suppose the strongest affections of a family thus trampled on, and such a household made desolate in every parish, who can tell how deeply morality and religion might suffer by such an outrage.

This was the way in which the celibacy of the clergy was established in England. Human nature and human feeling was then what it is now; the consequences which might be imagined now, did then actually come to pass. It was not accomplished without bloodshed, and it ended in general profligacy. The very laws of that period contain, in brief but terrible characters, the record of the married condition of the clergy; the forcible expulsion of their wives; the bloodshed which it created; and the overflowing iniquity that resulted.

By the ancient law of the English Church, marriage

after a vow of celibacy was valid. In the Penitential of Theodore, Archbishop of Canterbury (about A.D. 680) it is laid down: "If any man having a vow of virginity is joined to a wife, let him not afterwards put away his wife, but let him do penance for three years." The breach of vow was punished, but the marriage was valid, and the parties could not be separated.

This was agreeable to ancient doctrine; for St. Augustine says:—"Some assert that those who marry after a vow are adulterers; but I say that they sin grievously who separate such."

The form of ordination then in use did not contain any vow of celibacy.

The English clergy were at liberty to marry, and used their liberty.

An old chronicle of Winchester relates that all the monasteries of England, except Glastonbury and Abendon, were nothing else but colleges of married priests until King Edgar drove them out, and settled monks in their places, about A.D. 974.

But the parochial clergy were still allowed to marry under King Edgar; for among his canons is this one—"If a mass-priest commit fornication or violate his marriage, let him fast ten years, and always bewail his crime" (that is, remain under penance).

The following testimony, in a letter from Pope Pascal II., written about the year A.D. 1100, to Anselm, Archbishop of Canterbury, is conclusive as to the fact that the English clergy were then generally married:—

"We believe you are not ignorant of what is appointed in the Roman Church concerning the sons of priests; but since in the kingdom of England there is such a multitude of persons of this sort that almost the greater part, and the better part, of the clergy are of this description"

Further proof of their marriage will appear in the laws made against it, to which we now proceed.

About the year 1074 Pope Gregory VII. held a Synod to compel the married clergy throughout Europe to put away their wives; and a decree to that effect was passed.

In 1076 Archbishop Lanfranc held a synod at Winchester, which refused to adopt the orders of Pope Gregory VII., and enacted this canon—"That no canon have a wife; but those of the priests who dwell in towns or villages, who have wives, be not compelled to put them away; that those who have not, be interdicted from having them. And henceforward let the bishops take care that they do not ordain priests or deacons, unless they first promise that they will not have wives."

But when this came to be put in practice, it was found hard to get any to be ordained; for so Gerhard, Archbishop of York, wrote to Anselm, Archbishop of Canterbury (a few years after): "When I invite some to Orders, they refuse with a stiff neck, lest they should have to promise celibacy in ordination."

It is certain this canon failed, for the English clergy had wives at least 350 years after.

Archbishop Lanfranc's attempt having failed, Archbishop Anselm, in the year 1102, endeavoured to introduce the Papal law of celibacy into England. The old English historians thus relate it:—Henry de Knyghton—"Anselm forbid wives to the clergy, at Leicester, in the year 1102, which before were not forbidden to them." Simon Dunelmensis:—

* Si vir simplex votum virginittatis habens adiungitur uxori, postea non dimittit uxorem, sed tribus annis pœniteat. Decret. Grat. Dist. 27, c. 3. The Roman correctors say the word *simplex* is not in any MS.

* Quidam nubentes post votum asserunt adulteros esse. Ego autem dico, quod graviter peccant, qui tales divident. Decret. Grat. Dist. 27, c. 3.

* Spelman, Concil. Ang. vol. i., p. 434.
* Can. 30, apud Lambardum.

* De presbyterorum filiis quid in Romana ecclesia constitutum sit, fraternitatem tuam nescire credimus. Ceterum quia in Anglorum regno tanta hujusmodi plenitudo est, ut major pene et melior clericorum pars in hac specie censetur. Ep. 102. Labbe and Coss. Con. Gen. vol. x., p. 707. Ed. Par. 1673.

* Labbe and Coss. Con. Gen. vol. x. 313.

* Ut nullus canonicus uxorem habeat; Sacerdotum vero in castella, vel in vicis habitantium, habentes uxores, non cogantur ut dimittant; non habentes interdicantur ut habeant. Et deinceps caveant episcopi, ut sacerdotes vel diaconos non presumant ordinare, nisi prius profiteantur ut uxores non habeant. Labbe and Coss. Con. Gen. vol. x., p. 351.

* Cum ad ordinis aliquos invito, dura cervice remittuntur, ne in ordinando castitatem profiteantur. (Same reference as note g.)

* De event. Angl. l. 2, c. 8.

"In the year 1102, concubines were forbidden to priests in the Synod of London, whence many of them shut up the doors of their churches, omitting all divine service." Henry Huntingdon:—"In the year 1102, Anselm forbid wives to the priests, which seemed most chaste to some, to others dangerous, lest while they affected a purity beyond their power, they should fall into horrible uncleanness, to the great scandal of the Christian religion."

Matthew Paris gives the same account.

Anselm's canon was as follows:—"That no archdeacon, presbyter, deacon, or canon marry a wife, or keep one that he has married."

But neither was this effectual, for six years after (1108), Anselm held another synod, and made strenuous laws against those "Presbyters, deacons, and sub-deacons who, after the interdict of the Council of London, had kept their wives, or married others."

But neither was this successful; for, in the year 1125, the Pope sent over John, Cardinal of Crema, as his Legate, to accomplish the task, who, accordingly, held a synod, and exhorted the clergy to put away their wives, and live chastely, and passed a canon; but the old English historians relate that the Cardinal, being caught that very night with a woman of bad character, was dismissed with shame. So the married clergy escaped for that time, too.

In 1129 Anselm held another council, which committed it to the King to compel the clergy to put away their wives. The King gladly accepted the office, and, when he had got the matter into his own hands, he sold the clergy licences to keep their wives, thereby making a good thing for himself. On which the Saxon history of Peterborough says:—"All these councils availed nothing; all the clergy, by the favour of the King, enjoy yet their wives, as they did before."

The appendix to the third Council of Lateran, held A.D. 1179, contains no less than eleven epistles from Pope Alexander III. to various bishops in England, which prove that the most vigorous warfare was then carried on against the married clergy who still persisted in their right to marry.

One of these letters, to the Bishop of Hereford, is remarkable for having been placed in the canon law by Pope Gregory IX., and for the light it throws on the weapons by which this great conflict was carried on:—

"Concerning the clergy of the inferior orders, who, having been appointed in matrimony, have for a long time held ecclesiastical benefices by the permission of your predecessors, of which they cannot be deprived without great conflict and bloodshed, we have thought right to answer your shrewdness that, because the nation and people there are barbarous, and a multitude [of such clergy] are concerned, you should, by dissembling, suffer them to retain the benefices they have held so long."

No description of the scenes could have more force than this confession of the law itself, that the casting out of a multitude of wives from their husbands' homes could not be accomplished without causing blood to flow.

Another of these letters, to the Bishop of Worcester, complains of his clergy that "when they have ecclesiastical benefices, they contract matrimony," and goes on to say that "they can and ought to put away their wives, though unwilling and resisting; nor is this kind of union to be called matrimony, but rather concubinage."

* The Pope's party called their wives "concubines."
* Hist. de gent. Reg. Angl. ad an. 1102.

* Histor. l. 7. * Hist. ad an. 1102.

* Ut nullus Archidiaconus, presbyter, diaconus, canonicus, uxorem ducat, aut eam retineat. Con. Lon. Can. 4. Labbe and Coss. Con. Gen. vol. x., 729.

* Illi vero presbyteri, diaconi, sub-diaconi, qui post interdictum Londonienses Concilii feminas suas tenebant, vel alias duxerunt Con. Lon. Can. 2. Labbe and Coss. Con. Gen. vol. x., 756.

* Con. Lon. Can. 13. L. and C. vol. x., 916.

* Huntingdon, l. 7. Hoveden Annal. par. 1, p. 374.

* Labbe and Coss. Con. Gen. vol. x. 942.

* Spelman, Con. Angl. vol. ii. p. 34.

* Labbe and Coss. Con. Gen. vol. x. 1633.

* A title commonly applied by the Pope to Bishops in those ages.

* Sane de clericis inferiorum ordinum, qui in conjugio constituti dis ecclesiastica beneficia ex concessione predecessorum suorum habuerunt, a quibus sine magno discrimine ac effusione sanguinis non possunt privari, solertia tua id duximus respondendum, ut quia ibi natio et gens barbara et multitudo in causa est, eos sub dissimulatione sustineas ecclesiastica beneficia tamdiu habita possidere. C. 5, Decret. Greg. lib. iii. tit. 3, c. 2. Labbe and Coss. Con. Gen. vol. x. 1634.

* Cum tamen Ecclesiastica Beneficia habeant matrimonium contrahunt possunt et debent mulieres invitas et retinentes relinquere; nec hujusmodi conjugio matrimonium, sed concubinerium est potius nuncupandum. C. 6. Lab. and Coss. Con. Gen. x. 1634, 1635.

Inconceivable misery and evils must have resulted from this terrible and protracted struggle; for the separation was enforced in every possible case. ~~Not the struggle still continued.~~ For in the year 1203, Pope Innocent III. wrote to the Bishop of Norwich:—"We have heard that some clergymen of your diocese, who have solemnly contracted marriage in the face of the Church, endeavour to keep their ecclesiastical benefices."

The same struggle had been going on all this time throughout Europe, with the same results. The fourth Lateran Council, held under Pope Innocent III., A.D. 1215 (held by all Roman Catholics to be a general council), one hundred and forty-one years after Pope Gregory VII. had ordered the clergy everywhere to put away their wives, passed this remarkable canon.

"Can. 14. Of punishing incontinence of the Clergy.

"But those who, according to the custom of their country, have not put away the marriage union, if they have fallen, let them be punished more severely, since it was in their power to use lawful marriage."

The clergy seem after this time to have adopted the practice of marrying secretly; for when Cardinal Otho was sent by the Pope into England to settle these matters in the year 1250, he passed this canon:—

"Of removing the married Clergy from their Benefices.

"It is made known to us, many persons worthy of credit relating it, that many, regardless of their own salvation, do not fear to hold churches and to obtain anew ecclesiastical benefices, and to be promoted to holy orders, along with wives privately married. At length, in process of time, when it appears to be expedient for the offspring begotten of such marriages, the parents being living or dead, to prove by witnesses or instruments that matrimony was contracted between the parties." Whence it appears that marriage of the clergy, though forbidden, was still held valid when proved, or there could have been no object in proving it.

And in this way the marriage of the clergy must have gone on for a long time; for Chicheley, who was Archbishop of Canterbury from the year 1413 to 1441, passed a canon in a synod, which recites "that married clergymen were then exercising ecclesiastical jurisdiction."

Thus the clergy of England contended resolutely for their wives for nearly 400 years!

Who can tell the countless miseries of individuals, and the public scandals and ruin of religion, that must have resulted from such a contest, of such duration?

The Pope's laws gradually gained ground, until they finally prevailed; perhaps about the year 1450, just one century before the Reformation. And just in proportion as the marriage of the clergy was suppressed, the laws contain evidence of the increase of profligacy among the clergy.

Of the original decree of Pope Gregory VII., Matthew Paris and Radulphus de Diceto says:—"Hence arose so great a scandal, that not even in the time of any heresy had the Church ever been divided with a more grievous schism; one party contending for justice, the other against it. Besides, few of the clergy preserving continence, some dissembling their lust either for gain or vain glory, but many aggravating their incontinence with perjury and continual adultery; the laity refused to receive the sacraments from married priests, burnt the tithes due to them, and often times trod under foot the body of our Lord consecrated by them, and oftentimes voluntarily spilt the consecrated blood upon the ground."

There is conclusive evidence of the same in the letters of Pope Alexander III. to the English bishop, mentioned above. In that to the Bishop of Worcester, in which the Pope condemns the marriage of the clergy, he goes on then to speak "of those priests who publicly keep harlots" (ch. 7). Chapters 8 and 9 are to the Bishop of London and the Archbishop of York, on the same subject. Chapter 10 is an epistle to the Archbishop of Canterbury: "Since in the province of Canterbury there are many clergymen who are said to keep harlots in their houses." Chapter 13 is an epistle from Pope Alexander to the Bishop of Exeter, to compel sub-deacons to put away their wives, with this caution: "But if they were before of dissolute life, or are thought likely, when these women whom they have are sent away, to fall into worse things, and instead

of one to keep company with many women, you can dissemble about that, and, for avoiding the greater fall, allow them to remain together."

The 3rd Council of Lateran, to which these letters are an appendix, had to pass a canon not merely against the clergy keeping harlots, but against unnatural crimes—which might have opened the Pope's eyes to what he was doing; but the canon of Otho above mentioned has told the real reason of the objection to the marriage of the clergy, because by it "the property of the Church was wasted."

But the most terrible evidence we have met with of the moral degradation of the English clergy through the Papal law of celibacy is contained in a law made in the council held at Oxford, under Stephen, Archbishop of Canterbury, in the year 1222:—"That beneficed clergy of the clerical order, or in holy orders, shall not dare to keep concubines publicly in their dwellings, nor even to have public access to them, with scandal, elsewhere."

Lindwood, the greatest canonist of the English Church before the Reformation, and himself a bishop, discusses whether by this law they were permitted to do it privately and without scandal. He says there are two opinions: 1. That prohibiting its being done publicly permits it to be done privately. 2. That this argument does not hold good in what is contrary to good morals. Lindwood seems to hold the latter opinion. But he is obliged to confess that they who do it privately "are excused as to the punishment, though not as to the sin;" which, we believe, is just the license which such clergymen would be most anxious to have.

We cannot conclude this better than in the words of Polydore Virgil—"This I will affirm, that this enforced chastity is so far from surpassing conjugal chastity, that even the guilt of no crime ever brought greater disgrace to the holy order, greater damage to religion, or greater grief to all good men, than the stain of the clergy's lust. Wherefore it would, perhaps, be the interest as well of Christianity, as of the holy order, that at last the right of public marriage were restored to the clergy; which they might rather chasteily pursue without infamy, than defile themselves by such brutal lusts."

We have performed our promise of showing how the celibacy of the clergy was accomplished in England, and of the results that attended it. We think that two conclusions clearly follow:—1. That any supposed advantage of it was not worth what it cost. 2. That our reformers, in restoring the marriage of the clergy, were only restoring the ancient laws and practice of the Church of England, which had been effectually suppressed for little more than one century before.

Of the ancient laws of the Church on this subject, we will speak in a future article.

THE CHURCH.

§ 1. INTRODUCTORY.

THE controversy between Roman Catholics and Protestants may be ultimately reduced to two principal questions, on the decision of which the issue mainly depends. These questions relate to the Authority of the Church and the Rule of Faith, respectively. These two topics touch each other in a number of points, and frequently they interpenetrate and are interwoven with each other. Still, they are sufficiently distinct to be treated separately. And as we have already said a good deal on the subject of the Rule of Faith, we propose to discuss the question of "the Church" in the present and some following articles. Several important topics connected with this question have, indeed, been before handled by us, as a glance at the indexes of our volumes will show. Still, it seems desirable to give a connected view of the whole subject; especially as very mistaken and erroneous notions are commonly entertained respecting the real grounds of difference between the Church of Rome and the reformed Churches on this head. We are fully persuaded that many an earnest and candid Roman Catholic is led to regard the religion of Protestants with alarm and aversion, and consequently, is deterred from an honest inquiry into its claims, simply because he has been taught to believe that the Reformers rejected, indiscriminately, all the received notions respecting the Church, and set up, in their place, certain novel and arbitrary definitions of their own, amounting, in fact, to a virtual denial of any such institution as a visible Church at all. We believe, also, that the want of clear ideas on this same subject of the Church, and the uneasiness arising from vague and unsettled thoughts about it, have been the main cause why so many have, of late years, left the communion of the Church of England, and gone over to that of Rome. It has, moreover, sometimes happened that Protestant controversialists, in arguing against the extreme views of their opponents respecting the character and claims of the Church, have gone too far in the contrary direction, and have been hurried into making statements on the subject, of which no small use has been made to the detriment of the cause which they represent. On all these accounts,

we think it very desirable that the real grounds of difference between the Church of Rome and the united Church of these realms, on the subject of "the Church," should be clearly stated and understood.

The inquiring Roman Catholic will see that the principles on which the Church of the United Kingdom professes to be based are very different from what he was taught to regard them. The wavering Protestant will find that he has in his own communion all that the reasonable longings of his soul can desire. And the controversialists on both sides may, perhaps, be induced to confine themselves to the really essential points at issue, and not waste their time and temper on irrelevant discussions, turning, for the most part, on misapprehensions and confused notions about the subject in debate.

Such, then, being the importance of the question of "the Church," we shall now proceed to discuss it as succinctly as we can, consistently with clearness and completeness. Our mode of treating it shall be as simple and popular as the nature of the subject admits of. And we shall studiously avoid any topics calculated to cause needless offence and irritation. Occasions will, doubtless, occur in which stern truth must be faithfully and boldly stated. But it shall be our most anxious endeavour, whilst performing our unavoidable duty in these cases, to do so in the temperate and kindly spirit of Christian charity.

There is just one point more to which we desire to draw special attention before we enter on our proposed task. It is this, that the Church system which we professedly undertake to maintain, in opposition to the principles of Rome, is that of the united Church of England and Ireland. With other reformed communions we identify ourselves, in matters of ecclesiastical polity, only so far as they hold the same principles as we do. And we protest against the common but not very honest artifice of the advocates of Rome—that, namely, of attributing to all Protestants, indiscriminately, views and opinions which many of them, including the members of our national Church, dissent from and disclaim.

§ 2. BELLARMINE'S DEFINITION OF THE CHURCH.

Before we can compare the notions respecting "the Church" held by the Church of Rome and the Church of England* respectively, it is, of course, necessary to ascertain, from accredited documents, what these notions exactly are. Now, it is a remarkable fact, that, notwithstanding the prominent place which the dogma of "the Church" occupies in the theological system of Rome, there exists no conciliar decree or definition on the subject. The Council of Trent, which professed to regulate everything connected with the doctrine and discipline of the unreformed Church, and whose decrees and canons are regarded as the ultimate standard of authoritative teaching on these points, yet nowhere lays down any formal definitions respecting the nature and essential properties of the Church itself. The reason of the silence of the Council on this head we need not now stop to inquire; suffice it to say, it was not undesigned. However, the omission is fully supplied in the Catechism, published not long after the dissolution of the Council, and in accordance with its decrees. In this work the Romish theory of the Church is fully and accurately stated.^b The doctrine there laid down is faithfully represented by Cardinal Bellarmine in his famous "Disputations." The following is the definition which he gives of the Church militant, viz.:—"The one true Church is a society of men united by a profession of the same Christian faith, and a participation of the same sacraments, under the government of lawful pastors, and especially of the Roman Pontiff, the vicar of Christ upon earth."^c

§ 3. THE CHURCH OF ENGLAND DEFINITION OF "THE CHURCH."

This is given in the 19th of the Articles agreed on by the Synod of London, A.D. 1562, and again ratified by the Convocation in 1571. The definition in question runs as follows:—"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."^d This definition is obviously derived from the 7th Article of the "Confession," drawn up, some years before (1530), at Augsburg, by the German Reformers; so that the authoritative declaration of the English and German Reformers may be regarded as coinciding in what relates to the essentials of "the Church." It is also to be particularly observed that, according to the constitution of the Church of England, the preaching of the word, and the due administration of the sacraments imply the existence of a lawful ministry. This is plain from the 23rd Article, in which it is said, "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation [Ecclesia, Latin], before he be lawfully called and sent to execute the same." These lawful ministers are further defined, in the preface to the ordination service of the Church of England, to be Bishops, Priests,

* Quod quidam clerici tunc dicebant, qui sollemniter in conspectu ecclesie matrimonium contraxerunt, ecclesiastica beneficia detinere contendunt. Decret. Greg. ix., lib. iii., tit. 8, c. 5.

Qui autem secundum regionis sue morem non abdicaverunt copulam conjugum, si alii fuerint, gravibus puniantur, cum legitimo matrimonio possint uti. Labbe and Coss. Con. Gen. i. vol. xi. cap. 169.

De uxoria in Beneficiis amovendis. Innotuit nobis, pluribus reformatibus fide dignis, quod multi proprii salutis immemores matrimonii contractus clandestine retinere cum uxoris ecclesias, et ecclesiastica Beneficia adipisci de novo, et promoveri ad sacros ordines contra statuta sacrorum canonum non formidant; demum processu temporis, cum per se suspensa de tali copula expellere videretur, ipsi viventes vel defunctis, per testes vel instrumenta probare contracta fuisse matrimonium in eis eos. Const. Otho. p. 28. In Lindwood, Ed. Oxon. 1679.

Cum ex eo quod clerici conjugati . . . jurisdictionem ecclesiasticam exerceant. Lindwood, p. 129, Ed. Oxon. 1679.

Matt. Par. s. Hist. major ad an. 1074. Radulp. de Diceto, abbrev. Chron. ad an. 1074.

De sacerdotibus publice fornicariis habentibus, c. 7. Labbe and Coss. Con. Gen. vol. x. 1635.

Cum in Cantuariensi provincia . . . multi clerici sint, qui in domibus suis fornicarias habere dicuntur, c. 10. Labbe and Coss. x. 1635.

Si autem antea dissoluta vite fuerint, aut illa quae tenent, dissoluta, in deteriora lapsuri credantur, et plura pro sua frequentate, talia dissimulare poterit et pro graviiori lapsu vitandis, quod insignis monent sustinere. Labbe and Coss. Con. Gen. x. 1636.

Ecclesiastica diripi substantia consuevit. Const. Otho. p. 28, in Lindwood, Oxon. 1679.

Ut clericis in suis Beneficiis, aut in sacris ordinibus constituti in hospitibus suis publice tenore concubinas non audeant nec etiam in tali cum scandalis accessum publicum habere ad eas. Lindwood, Provinciale, p. 128. Ed. Oxon. 1679.

Excusantur quod possunt, non tamen quod culpam. Lindwood, not. in loc.

De invent. rer. lib. 5, c. 4.

* We shall, for the sake of brevity, continue to use this expression, instead of the more correct one, "The United Church of England and Ireland."

^b Vide Catechismi ad Parochos, Part. I., cap. x.

^c Bellarmine, de Concilio et Ecclesia, Lib. iii., cap. 2, sec. 9.

^d The above is the English version (1571). The original Latin (1562) is as follows:—"Ecclesia Christi visibilis est corpus fidelium, in quo verbum Dei praeedicatur, et sacramenta, quoad ea quae necesse est exiguntur juxta Christi institutum rite administrantur."